Magazine of Majlis Ansarullah UK

ANSARUDDIN

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O God! Today through the mediation of Thy Mercy and Thy Majesty, we pray, that those who claim to be the followers of Thy Loving Messenger have in their countries made this land severely restrictive for Thy oppressed servants for gratification of their own egos and personal gains; the land these people are striving to turn into a thorny wilderness, transform it into Paradise for us by Thy exceptional Mercy, and cause it to be a bed of roses for us and mould us into progressively pursuing 'taqwa' (righteousness).

(Friday Sermon Hadhrat Khalifatul Masih V atba 7-10-2011)


29th






'Bionic' Mian's
charity mission


لا إله إلا الله محمد رسول الله
29th
National Ijtema
Majlis
Ansarullah UK
Baitul Futuh
23rd -25th Sept
2011
وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
And He will raise him among other of them who have not yet joined them
آسمان پر ایک پاک وجود ہے جس کا روحانی افاضہ میرے شامل حال ہے یعنی محمد مصطفیٰ ﷺ۔
اس واسطہ کو ملحوظ رکھ کر اور اس میں ہو کر اور اس کے نام محمد اور احمد سے مسمّیٰ ہو کر
میں رسول بھی ہوں اور نبی بھی ہوں۔
Majlis Ansarullah UK

بســـمِ اللهِ الرَّحمٰنِ الرَّحیمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

Editorial Board

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road, Morden, Surrey SM 4 5PT
Tel: 020 8687 7810 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

EDITORIAL

The history of the Prophets, as mentioned in the Holy Quran, clearly reveals that a Prophet has never been sent to his people who was ever received with garlands or in whose honour lofty arches were erected. On the contrary, we learn that prior to their claim to Prophethood, every Prophet had been considered as most respectable and highly trustworthy amongst his people and everyone had looked towards them with great expectation. However, all that changed to bitter opposition and persecution whenever any Prophet claimed to be a chosen one of God, sent for the reformation of human beings. History repeated itself when the chieftain of the Prophets, Hadrat Muhammad (peace be upon him), claimed to be sent for the reformation of the whole world. The Prince of Peace, Hadhrat Muhammad (peace be upon him) and his followers faced bitter opposition and were persecuted mercilessly. He who had been sent as a Prince of Peace and mercy for mankind and who had been blessed with heavenly water, faced fiery opposition. The Holy Quran also reveals that no Prophet ever retaliated against his people but would demonstrate unparalleled steadfastness and treat others with mercy and forgiveness and were ultimately triumphant. The persecution of Prophets and their ultimate triumph is presented by the Holy Quran as a clear proof of their truthfulness. We have witnessed the same in our own time when at the most adverse time for Muslims, the Promised One appeared and claimed to be the chosen one of God. He was also vehemently opposed and persecuted in the same fashion as his master (peace be upon him) had been at the hands of the Meccans. It was essential for him to suffer like all the Prophets as it stands as clear proof of his truthfulness.

The Holy Quran describes this phenomenon in that no doubt Prophets are opposed to and persecuted but Allah and His Prophets are the ultimate victors. Prophets and their followers are tortured and persecuted and no safe haven is left for them on earth. They are driven out of their homes and are brutally murdered. We are observing the same scenario with opponents of Ahmadiyyat behaving in the same way as Meccans behaved. Their hearts are deprived of mercy and are full of venom against Ahmadiyyat. The very cruelties the Holy Prophet (pbuh) condemned forever are being now perpetrated in his name to torture Ahmadis. Today, the whole Muslim world is surrounded by enemies both externally and internally. Muslim rulers have made the lives of their own countrymen unbearable and the latter, in turn, are forced to seek help from anti-Islamic forces. The Muslim leaders are blind to all these formidable dangers and can only perceive Ahmadiyyat as a danger for them.

It is by the sole grace of Allah that the Jamaat Ahmadiyya is wholly united under one hand of a Khalifa and is marching forward in spite of dreadful circumstances. The hearts of all Ahmadis are filled with faith and they believe firmly that it is for Allah and his Messengers to have ultimate victory. No power on earth has been able to halt the progress of Ahmadiyyat nor will any power be able to do so. Hadrat Khalifatul Masih V (aba) has directed the Jamaat to remain steadfast and has advised us to pray specifically to enhance the progress of the Jamaat. Hazur narrated one of his dreams before he was raised to the status of Khilafat: "I heard a voice in my dream, that if 100% of Ahmadis bow before Allah with a sincere and purified heart, the adverse circumstances could be changed with prayers of a few nights. From the very beginning, I am directing the Jamaat to rectify themselves with prayers and it requires a lot of contemplation. The jamaat in Pakistan needs to pay close attention towards its prayers" (Friday Sermon, October 7th 2011).

It is now our obligation to follow the commandment of our beloved Imam and bring about a distinct change in our characters and lives, to be distinguished supporters and helpers in the cause of Islam. The progress of Islam and its superiority over false doctrines is today linked only

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Dars-ul Qur'an

And Who (servants of Gracious God) say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode." (Al-Furqan, verses 66 & 67)

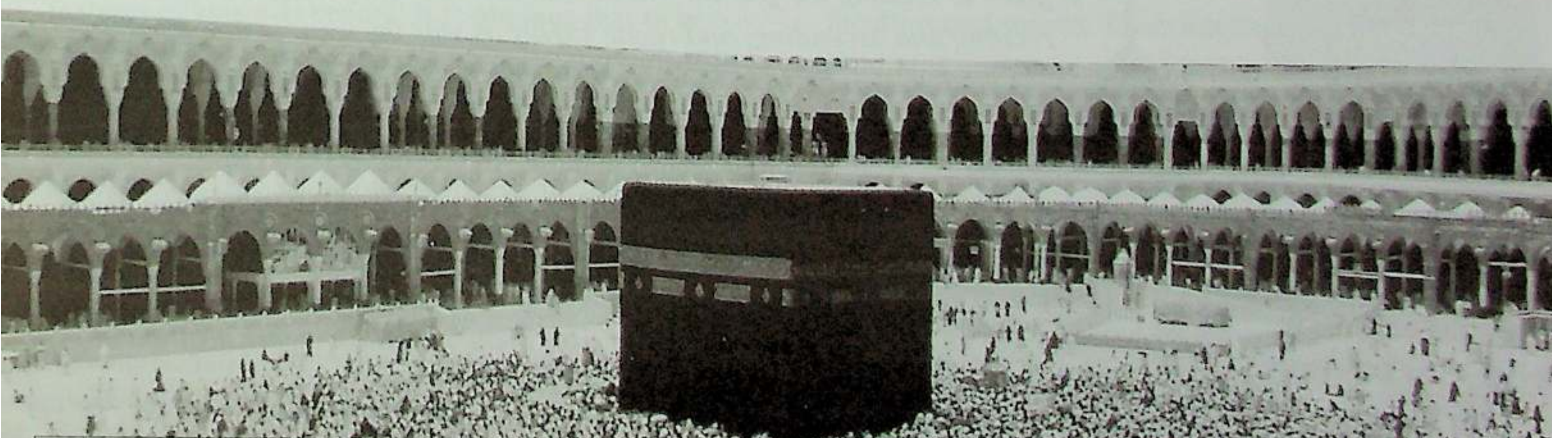
One sign of the servants of Gracious God that has been described in these verses is that they continuously pray to God that their Lord may keep the torment of Hell away from them since its torment is a great calamity and as Hell is an evil place both as a temporary resting place or permanent place of abode.

Although, the Hell in the hereafter is meant here, but also in this life anything that causes a person grief and strife, endangers his life, property and honour and disgraces him in the eyes of his people and his country, is a kind of hell, for him. The word hell can be applied to any object that a person may approach with great eagerness and desire but on reaching it find himself unnerved, his face contorted with bad taste in his mouth. That is to say that first he is attracted to evil ways but when he is confronted by the result of his actions, he realises his mistake.

Keeping these meanings in mind, the mark of Ibaad-ur-Rehman (the servants of Gracious God) described in this verse is that they continuously pray, "O, God, save us from all such acts that may disgrace us in this world or in the Hereafter; save us from the hell of poverty and destitution; save us from the hell of lack of knowledge and ignorance; save us from the hell of immorality and debauchery; save us from the hell of worldliness and greed; save us from the hell of ruin of our future generations; save us from the hell of paganism and devilishness; save us from the hell of irreligiousness and ibahat (making the unlawful lawful); save us from the hell of remoteness from Thy love and approval; save us from the hell of hypocrisy and dishonesty; save us from the hell of wilfulness, falsehood, tyranny and oppression, since these evils, whether these arise temporarily or permanently, their presence is the cause of our destruction and infamy. We wish that these evils may never exist amongst us even temporarily let alone on permanent bases and that we always remain on the Right Path.

In addition to this interpretation of the above verse, a prayer to avoid the torment of Hell in the hereafter has been taught in it and it has been said that hell is indeed a very evil place, both as a temporary resting place or as a permanent abode. It is a very comprehensive prayer that has been taught to be spared from all the sufferings of this world and the hereafter and it is said that the mark of the chosen servants of God is that in spite of being successful in the world, the fear, of national decline, keeps them, forever, prostrated at the threshold of God and they pray day and night, saying, "O, God, let no evil develop in us or in our future generations so that we can become the inheritors of Thy Paradise."

If Muslims had remembered this Quranic prayer at each occasion of their victory and at every success had sought the refuge of God against the dangers of their national decline, then God would have kept them permanently under His blessings and their every step would have carried them forward to greater progress. Therefore, we should remember this prayer at all times, in all cases, so that we are saved by the grace of God from all types of torments of this world and the hereafter.



Dars-ul-Hadith

On the Excellence of Reading the Qur'an

On the excellences of the Holy Qur'an and its recitation, the following sayings of the Holy Prophet, peace be upon him, are quoted:

Abu Umamah relates that he heard the Holy Prophet (saw) say: *Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment* (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet (saw) say: *The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them* (Muslim).

Uthman ibn Affan relates that the Holy Prophet (saw) said: *The best of you are those who learn the Qur'an and teach it* (Bokhari).

Ayesha relates that the Holy Prophet (saw) said: *He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward* (Bokhari and Muslim).

Abu Musa Asn'ari relates that the Holy Prophet (saw) said: *The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter* (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet (saw) said: *Allah will exalt many people through this Book, and will abase many because of it* (Muslim).

Bra'a ibn 'Azib relates that a person was reciting sura AI-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet (saw) and mentioned the incident to him. He said: *This was comfort that descended by virtue of the recitation of the Qur'an* (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet (saw) said that *when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter (Tirmidhi).*

Ibn Abbas relates that the Holy Prophet (saw) said: He in whose heart there is nothing of the Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet (saw) said: *One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end* (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet (saw) said: *Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him* (Muslim).



Writings of the Promised Messiah (as)

Righteousness

"In the Holy Quran more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection". *(Ayyamus Solh, p. 105).*

"There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends. Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling". *(Malfoozat, Vol I, p.77)*

"The spiritual duty of man is to walk along all the ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings is the way of perfecting one's spiritual beauty. God Almighty has in the Holy Quran designated righteousness as a garment. The garment of righteousness is an expression of the Holy Quran (7:27). This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. This means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible" *(Zameema Braheen Ahmadiyyah, pp. 51-52).*

"Righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God, the Glorious, has said: O Ye who believe, if you become righteous for the sake of Allah He will bestow on you a distinction and will remove from you your vices and will provide you with light in which you will walk (8:30; 57:29). This means that those who are steadfast are bestowed a distinction whereby they can be distinguished from others, and that distinction is that they are provided with a light with the help of which they will walk in all the ways of life. That light would illumine all their actions and words and faculties and senses. Their intellect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their speech and in all their movements. The ways along which they walk would be lit up. All their ways, the ways of their faculties and their senses will be filled with light, and they will walk altogether in light". *(Ayenae Kamalate Islam, pp. 177-178).*

Address by Hadhrat Khaliftul Masih V

May Allah support him with His Mighty Help

At the Concluding Session of the Annual Ijtima of Majlis Ansarullah in Islamabad, UK on 4th October 2009

(Translated by Dr Iftikhar Ahmad Ayaz)

After Shahadat and seeking protection and recitation of Fatehah, Huzur (aba) proceeded:

Amongst the auxiliary organisations of the Jamaat, Ansarullah is such an organisation whose members are in the age sector where thinking is totally matured or should be. At this age man does everything after deliberation, rising above emotions and in complete control of senses with the exception of those people who reach a debilitating age and their memories and organs become so weak as if they have reverted to their childhood and in the Ijtema Message Delivery Competition it is rightly said that at the end everything is consumed by the mind and neither the mind nor the bones remain intact. A man enters Ansarullah at the age of forty years and has the opportunity to serve and manifest his capabilities for a long period of time. At this age he attains or can attain his place in the worldly and spiritual matters. A person with such matured thinking and experience cannot be admonished like a child or a youngster but he can, of course, be reminded. Reminding is also a sort of exhortation and it has its own mode but it is given to Ansar with the purpose to draw their attention to the responsibilities that Allah the Exalted has put upon them and which probably they have forsaken. Most have the knowledge and it cannot be construed that one who has been part of this system and has reached this age, may not know certain basic things. The knowledge is there but in spite of having the knowledge, attention is not being paid or they are callous. Anyhow, whatever the reason, reminders are given with the purpose to urge them to pay attention to what they have ignored or neglected or if attention is there, they should try to attain that standard which is compatible with Ansarullah. That is why in reminders, it is usually said that pay attention to such and such matters, pay attention to the responsibilities, pay attention to the tasks which have been entrusted to you.

Attention to Acts of Worship

When I asked Sadr Sahib Ansarullah to tell me what in particular needs to be addressed to Ansar, he said as he has mentioned in his report, and it has also been brought up in the Ijtema sessions that this year, drawing attention to offering prayers is to be the top priority, since the targets they set have not been achieved, so attention to this should be drawn. This reply from Sadr Sahib on the one hand was astonishing and on the other hand worrying because youngsters and children are reminded of this repeatedly and parents are considered to be the most effective medium of doing it. They are reminded to pay attention to prayers. If the parents themselves are not paying sufficient attention to this obligation and most of them are Ansarullah, then how can they draw attention of children and youngsters to the importance of prayers or explain to them the significance of prayers or exhort them to pray? The children can say that actually we have not seen our elders pay any particular attention to this, we have not seen them making any special effort in offering prayers. This can be a very dangerous matter. By not fully complying with this, a static debased spiritual condition is reflected in Ansarullah and is becoming a cause of not drawing the attention of our future generation to the importance of prayers. It is becoming a cause of distancing our youngsters from 'Taqwa'. As a matter of fact, the age of Ansarullah is such an age in which the indicators of the end of life become apparent. Eventually, with the advancement of age, one day life is going to terminate, and that is the end. So the steps that are

fast moving towards that end should seriously impel attention towards this matter with concern to act. Therefore, a believer who has the fear of God Almighty, with the advancing age, and foreseeing the end becomes afraid and this condition of fear compels him to sincerely bow before God Almighty seeking His nearness. Recently, we have been through the month of Ramadhan. I hope that during those days a special change must have taken place even in those who are generally slack enticing them to pay attention to prayers, as is proved by the attendance in mosques. Therefore, if this change takes place, a hundred percent in Ansar, we shall be able to see a magnificent pure and pious change in the Jamaat, the effects of which we shall feel not only in ourselves but in our wives and children as well.

When Allah the Exalted commanded to offer prayers, He also proclaimed that it will cause a holy revolution in yourselves. People ask me to tell them a prayer or invocation which can create a holy change in them that eventually becomes firm. The greatest prayer or the greatest invocation, of course, is Salat, on the condition that it is offered as is justified. That is why it is narrated in a Hadith that the Holy Prophet, peace and blessings of Allah be upon him, said: 'Salat is the kernel of worship'. Therefore, the one who obtains the kernel that includes all sorts of prayers, and not only prayers but also all those qualities of humbleness, humility, helplessness, and lamentation which can enable a believer to attain the nearness of God Almighty, then there would be no need of looking for any other kind of prayers or invocations.

Therefore, when you have taken on the name 'Ansarullah' then, the foremost and the greatest and important requirement of becoming Ansarullah is that its standards of worship should be honoured. As I said, Ansarullah in addition to establishing their relationship with Allah, have to set an example for youngsters and children and if there is slackness in prayers in Ansarullah or a large part of them remain slack or even if not a majority but a portion of them show negligence in this respect, then by not paying attention to the basic obligations of prayers they would be depreciating their relationship with Allah the Exalted and they would be committing a crime which is a religious crime by not fulfilling satisfactorily a fundamental religious obligation.

Salaat is such an important obligation that is absolutely necessary. After the Pronouncement of Kalimah Tayyaibah (The Credo of Islam), pledging the Unity of Allah the Exalted and proclaiming faith upon the Holy Prophet, peace and blessings of Allah be upon him, the obligation of Salat has been ranked as the most important article of Islam. That is, Kalimah Tayyibah is the verbal profession of becoming a Muslim and Salat is its practical manifestation. Therefore, as long as practice is not there, a man becomes an offender by mere verbal proclamations. A man accepts the law of a country but if he contravenes it, would he not be declared an offender? Of course, he would definitely be an offender. Accordingly, the one who does not offer prayers is a religious offender and then such people become national offenders by not setting examples as required of purity and piety before children when Allah has entrusted them with the responsibility of their reformation. In fact, they are not justifying the rights of this custody Allah has blessed them with. If discord is created in the nation, it is on account of the negligence of such people who have been entrusted with this responsibility. If strife occurs in their progeny, it happens because of the lack of supervision and prayers. Therefore, when Ansar say that Alhamdolillah (All Praise belongs to Allah), we are members of Majlis Ansarullah, it means that we are members of that organisation which is the organisation of those who are the helpers of Allah the Exalted. That means, that we are prepared to provide all sorts of practical support for the establishment of the Unity of Allah the Exalted and upholding the flag of the Holy Prophet, Peace and Blessings of Allah be upon him, in the world; and the first and founding step of providing that practical help is, in fact, Salat which is a fundamental obligation enjoined by Allah the Exalted. When these practical examples of worship are established in homes, Salat in congregation is talk of the house, its significance sinks in the minds of the new generation, and that way we are training our progeny

on the foundations which Allah the Exalted has prescribed for us. It is a very critical role that the head of the family is quietly carrying out. Therefore, always remember that by the shortcomings of Ansarullah, weaknesses breed in the growing generation. A child had given a correct reply to an elder when he said that if I slip in the mud, by slipping, I alone shall be hurt, but if as an elder you slip, you will cause the whole nation to capsize with you. That elder also did not take that message at word level, but delved deep in to it to admit that the child was right: he had several students and there were many people who followed him. A slightest slip in his actions could ruin the world and the hereafter of them all. Therefore, this is the thinking which is needed to be developed in every member of Ansarullah and every helper of Allah. Only then can we truly say that we really are Ansarullah, otherwise taking out the membership of Ansarullah, or joining the organisation or after the age of forty years entering it reluctantly under compulsion; becoming its member in accordance with the regulations of the Jamaat or paying little money from income for the subscription of the Majlis, or taking part in the Charity Walk or taking part in a few programmes of Ijtema or participating for two days in Ijtema cannot make you into Ansarullah. Ansarullah are those who make sure that the commandments Allah the Exalted has enjoined are complied with and to understand well the responsibilities as believers, and ways to act upon them, purely for attaining the pleasure of God Almighty. They have to make the effort and strive for fulfilling those responsibilities. Therefore, drawing attention towards worship and prayers is an extremely important matter to which a hundred percent of Ansarullah should pay attention.

Religious Knowledge

Besides that I wish to draw your attention to some other religious matters. One of them is attention to gaining religious knowledge. It is obtained by the study of the Holy Quran, the Ahadith and the books of the Promised Messiah, peace be upon him. It is an edict of the Holy Prophet, peace and blessings of Allah be upon him, to seek knowledge from cradle to grave; therefore, continuing to procure knowledge is an obligation of a believer. No one can claim that my knowledge is so extensive that I do not need any more. On meditation, countless new meanings of the Holy Quran come to light. In Ahadith, too, there are some enigmatic Ahadith, which sometimes are not absolutely clear in meaning to scholars of Ahadith, and they need help from those who are more learned in the subject. Then we have the books of the Promised Messiah, peace be upon him. Every time you read, new points of intuition and erudition transpire. Therefore, no one can claim that I have completed studying the books, or have read the translation of the Holy Quran, or have read the commentaries or some Ahadith and therefore I have become so learned that I do not need any more knowledge. Knowledge should be made to grow. Those, who in vainness, claim to be great scholars, their thinking is crooked.

Hazrat Musleh Maud, may Allah be pleased with him, once said that 'Alfazl' is the newspaper of the Jamaat. People do not read it and say that there is nothing new in there, it is all old material. Hazrat Musleh Maud, may Allah be pleased with him, about whom Allah had revealed to the Promised Messiah, peace be upon him, that he will be instilled with extrinsic and intrinsic knowledge, said that, 'those who in vainness consider themselves to be knowledgeable may not find anything new in Alfazl, and may be they are more knowledgeable than me, but I always find something new in Alfazl'. The one who is fond of acquiring knowledge, he keeps on reading and without any arrogance, avails the opportunity to read to increase knowledge. Those who have knowledge should make an effort to extend their knowledge further and those who have less knowledge of religion, should pay attention to this so that this knowledge, while it becomes the cause of their own enlightenment, also sets an example to their children. When the children will see that religious books are being studied in the house, they will also be motivated to do so. Mostly in houses where such books are read, their children, from an early age also start reading such books; and this knowledge then particularly becomes very useful in the field of Tabligh. A considerable

number of Ansarullah are such that they are free (with no regular jobs). Ansarullah should prepare a scheme that such Ansar instead of sitting in the house and becoming a cause of anxiety for the members of the household should be deployed for this purpose and those who are free should themselves come forward and offer to help in the field of Tabligh.

As I have directed the Jamaat and I have directed the auxiliary organisations as well that a concise introduction of Islam and Ahmadiyyat should be conveyed to every section of the population and a ten year project should be prepared for that purpose so that in ten years a brief introduction of the Jamaat reaches every individual here in the UK, and to achieve that we shall have to convey this introduction to at least ten percent of the population every year. It should include answers to questions such as; what is the message of the Promised Messiah, peace be upon him? What is the purpose of his advent? Why is religion needed?; just that much message should be enough; concise statements on both sides of a sheet. The address of our website should be given on it. The address of MTA should be given so that those who are interested can themselves benefit from it. Instead of holding a small function and presenting a few books to a few people who go home and shelve them and do not read them, those books are basically wasted; this way they can be of use to someone else. In principle, first check that the one who you are giving it to has an interest in religion or faith. Therefore, the first task is that the introductory sheet should reach every individual. Then along with it, more avenues will open up. Those members of Ansarullah who are free and are sitting doing nothing, or on advice of a medical doctor, on account of some injury etc cannot do heavy work and the doctors have given them a certificate to rest, they can do this Tabligh work. They can perform a very prominent role in this campaign of conveying this message and the introduction of Ahmadiyyat and along with that when they will practically step into this field, their attention will be drawn to their development in religious knowledge and prayers; and then this attention will continue to grow and be a cause of spiritual elevation. Therefore, my second point is that Ansarullah make this effort themselves with whole hearted enthusiasm and passion for serving in the field of Tabligh.

Financial Sacrifices

Then there is the matter of financial sacrifices for faith. I have already drawn attention earlier on that; there is a section in the age of Ansarullah which has reached the peak of their professional accomplishments. Similarly, in their incomes, salaries and wages they have reached the maximum scales. Therefore, the rise that is there in your incomes should be reflected in the share of the faith by raising the standards of your financial sacrifices. One thing that I had said was that Ansarullah of the Second Line should make an effort to join the system of Wassiyat. If the Ansar of Second Line have paid attention to this and a majority of them, rather a hundred percent of them have joined, then, Ahmadolillah; and if there is still a shortfall, then effort should be made to cover it; and this effort should be made by Ansarullah. Even if the standard of practice which is expected of Ansarullah has not been reached, even then attention should be paid to Wassiyat . Some people give the excuse that their deeds are such that they fear to do Wassiyat. They should do Wassiyat even if their actions and deeds are not to mark. It is probable that by doing so, Allah the Exalted will blow into them the spirit of piety; rather, there are many such people who write to me that by doing Wassiyat their attention towards good deeds is rising automatically which is also becoming a cause for them to attain nearness of Allah the Exalted; more attentiveness towards prayers; attentiveness towards offering Salat in congregation; attentiveness towards financial sacrifices and the standard of sacrifices is rising. Those Ansar who are seventy or seventy five years old, the Wassiyat of some of them is accepted by the Centre and of some it is not accepted; but the Second Line Ansar should pay particular attention to doing Wassiyat.

Then there are other financial schemes to which attention is necessary. Look at your name as proclaiming to be the assistants and helpers of Allah

the Exalted, and then look at your sacrifices, examine yourselves and then seek an edict from your heart whether you are really justifying your claim to be Ansarullah. When you will start thinking on these lines, then I hope Inshaallah the standards of pure changes and sacrifices in each one of you will continue to grow and that growth is the thing which collectively sustains the existence and progress of the Jamaat.

Attachment to Khilafat

Then one other important task of Ansarullah is to strive for the solidarity of Khilafat and binding attachment to it. By the Grace of Allah the Exalted every member of the Jamaat is involved in it and presents a splendid example of attachment. But Ansarullah should keep an eye on it that the standards of attachment which they have achieved do not become static but continue to rise. If you believe that it is the Promise of God Almighty, and indeed it is, that Khilafat is a necessity for the believers and Allah has mentioned this in the Holy Quran, as He says: "Allah has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; They will worship Me and they will not associate anything with Me. Then who.so is ungrateful after that, they will be the rebellious". (24:56).

That is, Allah the Exalted has promised those of you who are believers and do good deeds that He will appoint them successors on earth. That is, the institution of Khilafat will be established in them and the Jamaat of believers, following the Khalifa will implement his directives. That is, they will become like one soul. The Jamaat and the Khalifa will become like one body. The members of the Jamaat will become the organs of that body and the Khalifa of the time will function as the heart and brain of that body. If this thinking prevails, then there is no question of any member of the Jamaat insisting on his own decision, his interpretations, and practices. The world has never witnessed such an event that the brain gives a command to the hand and the hand rejecting it does something else on its own accord. So those who are believers, performers of pious deeds, obedient to the commands of Allah the Exalted, they in accordance with the Promise of Allah the Exalted become organs of this body subservient to the brain; They become a part of this Jamaat which was established in the latter days by the Promised Messiah, peace be upon him, and is the Jamaat decreed to join the earlier ones. Then by showing their practical examples they become the recipients of that favour of Allah which is the favour of Khilafat and it is to continue till the Day of Judgement.

Ansarullah should always remember that they will be able to benefit from this favour only when they constantly keep this in mind that in the capacity of Ansarullah, they are a major organ of this body and for the existence of the body it is necessary that its every organ is safe and sound and by adopting the name of the helpers of Allah the Exalted they have made themselves an important part of the Jamaat whose practical examples and pure changes remarkably supersede those of the other auxiliary organisations. The standard of our financial sacrifices should be higher than of the others. The standard of our Tabligh activities should be higher than of the others. The standard of our worships should also be higher than of the others. When all that will happen then we shall be truly called Ansarullah.

It is the Promise of Allah the Exalted with the Promised Messiah, peace be upon him, that He will grant supremacy to this Jamaat and bless it with progress and advancement. No doubt, there will be hurdles on the way but the Jamaat by the Grace of God Almighty will continue to progress. So, when, this is the Promise of Allah the Exalted and there is also the Promise of everlasting Khilafat, then Allah will also continue to provide helpers of faith to Khilafat and the Promised Messiah, peace be upon him. In other words, Ansarullah is also an Institution that is to remain for ever, because it is basically the organisation of those people through

whom Allah the Exalted provides help for the faith. If any individual will not prepare himself for the help of the faith, Allah the Exalted, as per His Promise will prepare other individuals and prepare nations and the Movement of Ansarullah will continue and carry on and go on for ever. So, for the nearness of Allah the Exalted, and considering it a favour of Allah the Exalted upon us, we should continue to strive that every individual remains a helper of faith and be the one to do full justice to related responsibilities. The progress of the Jamaat we are witnessing in the world today is not indebted to any individual or any particular Jamaat or the Ansar of that Jamaat. It is the blessing of Allah the Exalted and a collective effort of the Jamaat which is infused by the blessings of God Almighty, the fruits of which we are eating today and shall continue to eat Inshaallah (Allah willing). Our elders justified being Ansarullah and selflessly offered sacrifices for the sake of the faith. Today it is our duty that with special effort and prayers we should pave smooth paths for those who are succeeding.

The Promised Messiah, peace be upon him, says in one place:

"I have again and again repeatedly said many times that outwardly our Jamaat and other Muslims are common in name. Yaou are Muslims. They are also Muslims. You are pronouncers of 'Kalimah' (the credo of Islam). You claim to be the followers of the Holy Quran. They also claim to be the followers of the Holy Quran. In short, you and they are the same in claims. However, Allah the Exalted is not pleased with mere claims until they are accompanied by some reality, and as proof of the claim some practical evidence and change is not evident. You must make yourself fully aware of the reality of 'Baiat' and must comply with its requirements. Indeed, the reality of Baiat is this that the one who takes Baiat should create in himself a pure change and the fear of God and by perceiving the real purpose of Baiat manifest an example of pure deeds in his life. If that is not there, then there is no gain from Baiat".

The Promised Messiah, peace be upon him says, "Exhorting and conveying the message is our duty. Apparently we notice that this Jamaat has made tremendous progress in sincerity and love……. There are thousands amongst us who have made excellent progress in love and genuinness but sometimes on account of old habits or human weaknesses they indulge in worldly pursuits to such excess that faith is neglected. What we mean is that they should become so pure and selfless that the affairs of this world should become non-existent before faith; and various derelictions which become the cause of distance and desertion from God are dispensed with..." He said: "So it is essential that the pledge that is made that I shall give priority to faith over the world should constantly be pondered over and each one of you should present a fascinating example of practice in your life conforming with it. Age cannot be relied upon. Look how many of our friends depart from us each year."
(Malfoozat Volume V - Page 605 - 606 , New Edition, Rabwah)

May Allah the Exalted enabale us to set our lives accordingly in this direction and raise the standard of our worship to that extent which Allah and His Messenger expect of us and which the Promised Messiah, peace be upon him, has exhorted us to follow.

Allah enable us to do so. Amin. Let us pray.

Editorial *Continued from Page 2*

to Ahmadiyyat but it demands that we pray with exceptional fervour. Let's pray with our Imam, ".O God! Today through the mediation of Thy Mercy and Thy Majesty, we pray, that those who claim to be the followers of Thy Loving Messenger have in their countries made this land severely restrictive for Thy oppressed servants for gratification of their own egos and personal gains; the land these people are striving to turn into a thorny wilderness, transform it into Paradise for us by Thy exceptional Mercy, and cause it to be a bed of roses for us and mould us into progressively pursuing 'taqwa' "(righteousness). *(Friday Sermon, October 7th 2011).*

RELIGIOUS TERRORISM

By Naseer Ahmad Qamar

Today, the entire world views Islam as an aggressive and terrorist religion. Often, the killing of innocent people, suicidal bombings, and terrorist activities are carried out by people who claim to be Muslims, though in reality, the rebellious actions of these ignorant people have nothing to do with Islam. Rather, the real responsibility for these malicious and rebellious acts lies with the so-called scholars of Islam, who after the age of prophethood and Khilafat, were gravely mistaken in understanding the issue of Jihad, and considered the unjustified killing of human beings by sword a religious duty. These people, because of the distortion of their hearts, wrongly interpreted some of the Mutashabihat (complex and multi-facet) verses of the Holy Qur'an equated Islamic Jihad to rebellion, and associated self-concocted imprudent beliefs to Islam.

Hadhrat Aqdas, Promised Messiah (as) says:
"Islam is such a religion, which does not need the support of sword for its propagation. Rather, the inherent excellences of its teachings, its truth, enlightenment, reasoning, arguments, and the active assistance of God the Exalted, the signs, and His personal attention are such matters that always drive its progress and propagation…The message of Islam does not need any compulsion for its propagation… To mention that the Ghazis (Islamic veterans of wars) of the Frontier Region raise rebellion in the name of Jihad is an absurd thought, and it is nothing but foolishness and ignorance to call these rebellious people by the name of Ghazi. If an ignorant Muslim harbors even the least amount of sympathy for these people considering them performing Jihad, I tell the truth, that the one who calls a rebellious person ghazi, and praises those who bring a bad name to Islam is an enemy of Islam… In England, France and other European countries, Islam is very harshly criticized to have been spread by the use of force… The real truth is that this rebellion has been spread by the Maulvies (Islamic clerics), who are the unwise friends of Islam. They did not understand the reality of Islam, and provided an opportunity to others to raise objections because of their concocted beliefs. The beliefs concocted by them greatly aided the Christians. If they had not deceived others about jihad or misunderstood the meaning of jihad, no one would have taken advantage of the opportunity to criticize Islam. (Malfoozat, volume 3, p. 176, 177)

Wrong Interpretation of the Issue of *Jihad*

The Arbiter and the Judge of this age, Hadhrat Aqdas, the Promised Messiah (as), analyzing this issue in depth in his book "British Government and *Jihad*", and various other books said:
"Because of the failure to understand the philosophy of the issue of Jihad, and its reality, the people of this age as well as of the middle ages were gravely mistaken, and we have to admit with great embarrassment that their dangerous mistakes provided an opportunity to the opponents of Islam to criticize the pure and the holy religion like Islam, which is nothing but a reflection of the laws of nature, and a manifestation of the majesty of God." (British Government and Jihad, Roohani Khaza'in, volume 17, p. 3)

It has been the tradition of the Orientalists to publish excerpts from the commentaries of the Muslims, and then to disrepute Islam and fuel its opposition using those excerpts.
In the current times, among the unwise friends of Islam, Maulvi Abul A'la Maudoodi, the founder of Jama'at Islami is quite prominent. Maudoodi has attributed such false and inappropriate notions to the Holy Qur'an and the Holy Prophet (saw), that its

reverberation is often heard in the writings of the western authors and the enemies of Islam. A few years ago, in 1999, a book by the name of 'God, Muhammad and the Unbelievers - A Qur'anic Study' was published by the Curzon Press written by a western author, David Marshal, in which the author attributing his own meanings to the various verses of the Holy Qur'an completely against the instructive verses of the Holy Qur'an, presented Islam as a bloody religion, and wrote that the Muslims had been taught to fight against the unbelievers until either they accept Islam or are killed. In support of his point of view, he has especially quoted excerpts from the books of Maulvi Abul A'la Maudoodi, and stated that Maulvi Maudoodi is the only such person who truly understood the message of the Qur'an. (God, Muhammad and the Unbelievers - A Qur'anic Study, p.191 to 197)

Hadhrat Aqdas (as) says: "The people who call themselves Muslims, but are convinced that Islam should be spread by sword, are not aware of the inherent excellences of Islam, and their actions are like the actions of beasts". (Taryaq-e-Quloob, Roohani Khaza'in, volume 15, p.167)

Similarly he says: "The Promised Messiah came to the world to remove the notion of raising the sword for the sake of religion…Now God the Exalted desires to remove all the objections raised by the wicked people against the pure religion of Islam. (Malfoozat, Vol. 3, p.176, published in London)

Rebuttal of the Bloody Concept of *Jihad*

We briefly mentioned that the real reason of the display of the religious extremism, oppression, violence, and terrorism by some unwise Muslims, is the wrongful interpretation of the issue of jihad adopted by some of the so-called Islamic scholars known by the name of Maulvies.

The Arbiter and the Judge, Hadhrat Aqdas (as), has shed comprehensive light on various aspects of this issue in his two books, 'British Government and Jihad' and 'Damima Risala Jihad'. In these books, in addition to the description of the real concept of Jihad with reference to the Qur'an, and Ahadith, and the practice of the Hadhrat Muhammad (saw), he also refuted the wrong concept of Jihad practiced by certain Muslims. Similarly, pointing out the real perpetuators of the wrongful concept of Jihad, he described details of their method of crime, and the dangers faced by the humanity from them, and gave very solid and important suggestions for the eradication of the religious terrorism, and the establishment of general peace, without which, it is not possible to eradicate religious fanaticism.

He says: "The method of Jihad practiced by most of the barbarians of this age is not the Islamic Jihad, rather these are the passions of the Nafs-e-ammarah (obstinate self that incites to evil), or treacherous acts based on the vain desires to achieve heavens that have spread among the Muslims." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.9,10)

Similarly, he said: "The current practice found among the Muslims to attack people of other religions, which they call by the name of Jihad is not Jihad according to the Shariah (Islamic law), rather, it is clearly violation of the instructions of God and the Messenger (saw) and a grievous sin." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.17)

He further said: "In fact, the concept of Jihad as found in their hearts is not right, and it begins with the murder of the human sympathy." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.8)

He says: "Could it be considered a good act, for example, there is a person walking in a bazaar engulfed in his own thoughts, and is a complete stranger to us, and we do not even know his name, and neither does he know us, but we fire a gun at him with the intention of killing him? Is this a religious act? If this is a good act, then the beasts are far better than human beings in carrying out good deeds…Did God instruct us to cut a person into pieces without any proof of crime, or kill him with a gun while we do not even know him, and neither does he know us? Can such a religion be from God that teaches to start killing sinless and innocent people of God without any excuse and reservation, and without even delivering them the message, and that it would lead us to heavens? It is pitiful and shameful that a person, with whom we have no previous enmity, and is a complete stranger to us,

and while he is buying something for his children from a store, or is busy in some other lawful act, and we, without any reason, fire a gun at him, and make his wife a widow and his children orphans, and turn his house into a place of mourning. Which Hadith mentions this practice? Which verse of the Holy Qur'an mentions this? Is there any Maulvi who could answer this? The unwise people have heard the name of Jihad, and using it as an excuse are fulfilling their vain selfish desires, or are carrying out gory acts because of their insanity…When no one kills Muslims for the sake of religion, I wonder, under what authority they kill innocent people?" (British Government and Jihad, Roohani Khaza'in, Volume 17, p.11-13)

These days, the killings of innocent and simple people in the mosques, places of worship, planes, trains, buses, public places, and public gatherings by using remote control devices or suicidal bombs, or indiscriminate firing, is also a dangerous and ferocious form of the aforementioned terrorism.

Mullah (Religious Scholar), Responsible for the Religious Fanaticism, Terrorism, and the Unjustified Carnage

The Promised Messiah (as) in his this illustrious book rested the responsibility of the religious fanaticism, terrorism, and the unjustified carnage on the mullahs, both the Islamic mullah and the European mullah. Mentioning the Islamic mullah, he says:

"The understanding of the issue of Jihad of the current days Islamic scholars who are called Maulvi, and their method of presentation of this issue to the common people is definitely wrong. Its only outcome is that they, with their passionate speeches, turn barbaric natured human beings into beastly people, and strip them off all the noble qualities of human beings. This is exactly what has happened. I know for certain that the sin of all the unjustified killings by these unwise and selfish men, who are unaware of the hidden reasons for the need of wars by Islam in its early age, is on the neck of these Maulvies who secretly teach them the matters that lead to painful carnages."

Similarly, Hazoor (as) says: "The ignorant Maulvies - may God guide them - have greatly deceived people, who are like a flock, and have declared this act 'keys of the heavens' which is clearly unjustified, merciless, and against the human morals." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.11)

He (as) further says: "These people are so much entrenched in this belief of Jihad - which is totally wrong, and against the teachings of Qur'an, and Hadith - that anyone who does not accept this belief, they oppose him and brand him as Dajjal (great impostor or deceiver), and declare him deserving to be killed. So, for a long time, I have been under this edict as well." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.7)
Such statements and edicts of Maulvies are generally published and well known, and their provocations, and their playing with the feelings of the public to convince them to shed blood is a proven fact. Now, in addition to the press media, their videos and statements are also available on the electronic media. Therefore, we find no need to reproduce it here.

The Holy Prophet (saw), declaring this kind of mischievous, and rebellious scholars 'pigs' (Kanzal Ammal), pointed to their qualities, that as pigs destroy crops, and in spite of being a vegetarian animal sometimes eats its own babies, similarly, these unfortunate Mullahs, like the Jews, will also destroy the garden of Islam. And in spite of being human beings will be enemies of the people of their own kind. And instead of the good qualities of patience, forbearance, and tolerance, they would be filled with recklessness, ignorance, and evil morals.

Source of Rebellion

100 years ago warning about the rebellious acts of these enemies of human beings, (the Mullahs), the Promised Messiah (as) said: "No doubt, the same people are the source of rebellion for every single government. Poor human beings are under the control of these people, and the reigns of their hearts are in their hands, they can steer them in any direction of their choice, and create havoc in a moment." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.18)

The truthfulness of the analysis of the apostle of the age is unmistakably evident like a bright day light.

No doubt, for all governments (Muslims and non-Muslims), the cause of rebellion are these people. When these people speak, they spit fire. Their writings are illustrations of emission of fire. They, with their fiery speeches could flare fires of hatred in moments, and burn down the social peace to ashes.

Global Terrorist

The Imam of the time, 100 years ago pointed out the danger of their spreading out in the entire world. He said that these people think: "As if the entire world is their prey, and as a hunter, on seeing a deer in a forest sneakily moves towards it and fires at it at the opportune moment, the same is the case with most of the Maulvies. They have not read even a single letter of the lesson of the human sympathy, rather in their view, firing a gun at an unaware person for no reason is considered 'Islam'." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.12)

Lies, Hypocrisy and the Signs of the Double-Faced Mullah

Hadhrat Promised Messiah (as) in his brief journal 'British Government and Jihad', pointing out these snakes of the sleeve, enemies of humanity, warned us to be vigilant of another of their bad habits, which is lying referring to their hypocrisy, and advised us:

"These people, when they meet the rulers of the time, they bow down to salute them as if they are ready to prostrate before them. When they are in the company of their own kind of people, they repeatedly insist that the country is a Dar al-Harb (house of war), and consider waging a war obligatory in their hearts."

The truthfulness of this statement of Hazoor (as) is also a living truth, and the criteria mentioned makes it very easy for us to identify these people. For the sake of personal and material benefits, or because of the fear of being caught, or because of pressure, sometimes these scholars make statements before the authorities or the international press to the effect that they are not buyers of the bloody concept of Jihad, or the religious fanaticism and extremist, but behind the scenes it is part of their belief. You will find that these doctrines are mentioned and taught in their books, speeches, and schools. Therefore, until their doctrines are reformed, and their books and schools do not start teaching the true Islamic concept of Jihad, their outward statements cannot be trusted, as the doctrines and the practice have a deep relationship with each other. A rebellious ideology and doctrine can never produce virtuous acts. Therefore, without the reformation of ideologies, doctrines, and hearts, the peace and the reformation of the nation are nothing more than a fanciful thought.

Here, it would be appropriate to mention that we do not say that all Islamic scholars subscribe to these rebellious views, rather as Hadhrat Aqdas (as) said, "There is a minority that does not subscribe to these views." Unfortunately, the majority of the scholars do hold these rebellious views, or are under their influence, and out of the ones who are not convinced of this bloody concept of Jihad, there are very few who have the courage to confront the Jihadist mullahs, and preach the true Islamic concept of Jihad.

Hidden Enemies of the Government

Hazoor (as) has declared that the mullahs, who are convinced of the bloody ideology of Jihad are the hidden enemies of the government, and criminals as well as disobedient in the sight of God the Exalted. (British Government and Jihad, Roohani Khaza'in, Volume 17, p.20)
Unfortunately, the authorities did not pay attention to the sayings of the Arbiter and the Judge (as) of this age, and did not identify these hidden enemies at the right time, and as a result, these enemies secretly kept gaining strength. Further, injustice occurred when the governments of certain countries established close friendly ties with these instigators of rebellion, and used them without any restriction for their selfish gains and specific political goals. They backed these Mullahs in their instigations and rebellious schemes, and encouraged them further in augmenting their vicious abilities, and as a result, these beastly people played gory games with the blood of innocent people, and openly caused mayhem in the country.

European Mullahs (Pastors): Responsible for the Criminal Carnage

The Arbiter and the Judge, Hadrat Aqdas, the

Promised Messiah (as), in his illustrious book, 'British Government and Jihad' and 'Damima Risala Jihad', giving his verdict on the unjustified killings, and the incidents of terrorism, put its responsibility on the European Mullahs, that is the pastors in addition to the ignorant Maulvies, and as, 100 years ago, his analysis was based on truth, similarly, it perfectly applies to today's situation. Hazoor (as) says: "As on one side, the ignorant Maulvies hiding the real meaning of Jihad taught the public the schemes of plundering and killing human beings, and called it Jihad. Similarly on the other side, the pastors also carried out the same activities, and published thousands of journals and flyers in the Urdu, Pashto, and other languages, and distributed them in Punjab, and the Frontier Region depicting that Islam was spread by sword, and that Islam was synonymous with the use of the sword. This resulted in the further intensification of the ferocious zeal of the public having witnessed the two testimonies, the testimonies of the Maulvies and the pastors." (British Government and Jihad, Roohani Khaza'in, Vol. 17, p.10)

Hadhrat Aqdas, the Promised Messiah (as), mentioning the reasons for the unjustified killings due to the incorrect concept of Jihad because of the religious differences, and identifying the ones responsible for this further says:

"In my view, this is a factual and certain matter that the ferocious habits found in the Frontier Afghans, and the daily killings of innocent people is caused by two reasons as I mentioned before:

1. First, I know well that the Maulvies whose belief includes that the killing of people of other religions, and especially Christians is a source of great divine reward, and it entitles one to the bounties of heaven, which one cannot attain by Salat, Hajj, Zakat, and any other good deeds, continue secretly preaching these doctrines to the public. This continuous persuasion of day and night has a big influence on the hearts of those people who are a little apart from animals, and it turns them into beasts, and they are completely bereft of any mercy for human beings, and carry out killings with shocking cruelty. Though, Frontier and Afghani Regions abound in this kind of Maulvies, but in my opinion, Punjab and India is also not free from these Maulvies. If our esteemed government has determined that all the Maulvies of this country are free and untainted from such views, this determination need to be re-evaluated. In my opinion, most of the unwise and short-tempered mullahs living in the mosques are not free from these tainted views.

2. In my opinion, the second motivation of this criminal blood-shed which is carried out under the pretext of becoming Ghazi (Islamic war veterans) is provided by those pastors, who have exceedingly emphasized the claim that Jihad is obligatory in Islam, and killing people of other nations carries great divine reward in Islam. In my opinion, the people of the Frontier Region were unaware of the issue of Jihad, until the pastors jogged their memories.

My argument in support of this view is that until the time of publishing of such newspaper, journals and books by the pastors, such incidents were very rare, or could be said to be nonexistent…When, in 1894, the pastor Pfandel published his book, 'Mizan al-Haq' in Punjab and the Frontier Region, and not only used insulting language about Islam and the Messenger of Islam (saw), but also publicized it among hundreds of thousands of people that not only it is lawful in Islam to kill people of other religions, rather it carries great divine reward. His claim woke up the barbaric people of the Frontier Region, who knew nothing about their religion, and started believing that actually their religion did carry great reward for killing people of other religions.

I have carefully thought about it that most of the crimes committed in the Frontier Region, and the zealous hostility found among the people of the Frontier Region is caused by those books of the pastors, in which they exceeded all bounds in the use of fiery language, and repeatedly mentioned Jihad…The fiery and the tainted writings of the Pastor Imad-ud-Din of Amritsar and a few other abusive pastors have greatly damaged the mutual love and affection of the people of the country. Similarly the books of other pastors that we need not mention here are also not behind others in sowing the seed of hatred in the hearts of people." (British Government and Jihad, Roohani

Khaza'in, Volume 17, p.19-21)

He further says: "Though with regret, but we do fully admit that the mullahs of Islam, following a wrongful ideology of Jihad advised the Frontier nations to spill the blood of respectable officers of a kind government. Nevertheless, we are disappointed by the European Mullahs - the pastors - who inflamed the passion of the unwise people with their unjustified fiery and untruthful writings. By repeatedly presenting the criticism on Jihad a thousand times, they convinced the barbaric Muslims that Jihad is a fast pass to heaven." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.22)

"Even if we assume that the major instigators responsible for enraging this dissention in the public are the Muslim Maulvies, but still in order to be fair, we have to accept the fact that the rebellious writings of the pastors also have a part to play to a degree in this rebellion which constantly disturbs the Muslims. It is sad that certain ignorant ones commit these acts and get away, and the Government is left to bear the consequences." (British Government and Jihad, Roohani Khaza'in, Volume 17, p.22)

In essence, Hazoor (as) holds the pastors equally responsible along with the Muslim Maulvies for inciting people to commit acts of carnage and terrorism, and disturbing the general peace. He says:

"Woe on the Muslims of this age as well, who have lost the second part of the Shariah (Islamic Law), which consists of the sympathy of mankind, love, and service. They claim to have belief in the Unity of God, but are involved in barbaric morals, which are shameful… But regretfully they face such petitions that revive their barbaric sentiments, which are the writings of some less sensible pastors which are poisonous in nature, and are filled with extreme insult and denunciation of the Holy Prophet saw. These books are such that if a Muslim who does not enjoy a high calibre of patience, and tolerance reads them, he would be unintentionally infuriated as these books are full of harsh language as opposed to academic writings, and the common Muslims have no patience for them…

Even now, pastors often publish such writings for which the quick-tempered and the fiery natured Muslims have no patience for. This is an extremely dangerous activity, that on one side, the pastors falsely blame the Muslims that the Qur'an contains perpetual instructions to carry on Jihad all the time, as if they are reminding Muslims of the practice of Jihad, and (on the other side) they incite them by their fiery writings. I cannot understand how simple-minded these people are, they do not comprehend that the combination of these two matters could yield dangerous outcomes…In essence, at this point, how could we criticize Maulvies, when we also have complaints against the pastors, as they did not adopt the path of truthfulness either?" (Dhamima Journal Jihad, Roohani Khaza'in, p.30-32)

The analysis of the one filled with the heavenly light, full of the divinely gifted vision, paragon of perfect fairness and justice, Hadhrat Aqdas (as), fully applies to the circumstances of today, and the responsibility of the events of religious fanaticism, extremism and terrorism taking place today also squarely lies on both of the mentioned groups. The readers know that, the Pope also further fueled the fire of hatred against the Muslims not only in the west, but also in the entire world by making inappropriate, improper, untruthful, false, and hurtful statements about Islam, the founder of Islam and the Holy Qur'an. In this age, the blatantly false propaganda spread against Islam (God forbid) branding it as a tyrant religion that teaches compulsion, tyranny, blood-shed, destruction, and terrorism is very forcefully done by the pastors and their friends using radio, TV, books, newspapers, journals, internet, and other means of communications. Similarly, untruthful objections are raised to hurt the feelings of the Muslims by falsely blaming Islam, its founders (the mercy of the all the worlds), and the Holy Qur'an, using improper, absurd, and indecent language. The European Mullahs (the pastors), and their companions, or the people under their supervision and influence, including the writers, artists, and film producers, and the Islamic renegades - the so called intellectuals and the authors leading a hypocritical life - continue to incite the unwise and the unfortunate Maghloobul Gazab Mullahs, unaware of the wisdom of Islamic wars, and the hot tempered Muslims by either

making insulting sketches of the holy personage of Islam, or by making extremely shameful movies about Islam.

Here, we do not need to mention their names or discuss other details about them. Every wise person knows well that whenever the western pastors and the covert writers carry on these insulting acts, it certainly leads to dreadful consequences. Their actions and the corresponding reactions result in such horrible events that destroy the peace of the society, and innocent people are killed. Along with the unwise and ignorant Muslims, the pastors and the western authors are equally responsible for it since they fuel this fire with their poisonous writings.

The Role Played by the Jihadi Camps in Afghanistan and the Adjoining Frontier Regions in Spreading Religious Extremism and Terrorism

It is not possible to put in words the appalling role played by the self-concocted, totally un-Islamic, inhuman and bloody ideology of Jihad of the Maulvies (who are subdued by the passions of the evil-inciting-self and are ignorant), in putting the blemish of compulsion, brutality, terrorism, and aggression on the Holy Qur'an, and in throwing the Muslims in the pit of disgrace from intellectual, physical, moral, spiritual, economic, fiscal, social, academic, practical, and every other perspective. Today, wherever in the world, the so-called Muslims are involved in the incidents of suicidal attacks, and terrorism, most of them are known to be associated with the Jihadi camps established in Afghanistan, or the adjoining Frontier Regions. The Pakistan Government itself admits the existence of training camps in its northern Frontier Regions, and in Afghanistan, where suicidal bombers are trained, and from there they go to different places to carry out terrorist activities. In other words, this place is the breeding ground for those who spread terrorism in the name of Jihad.

It is strange that more than 100 years ago, during the time of Hadhrat Promised Messiah (as), the same land was the center of corrupt and merciless activities, and a good number of those who shed the blood of innocent people on account of religious differences belonged to that land.

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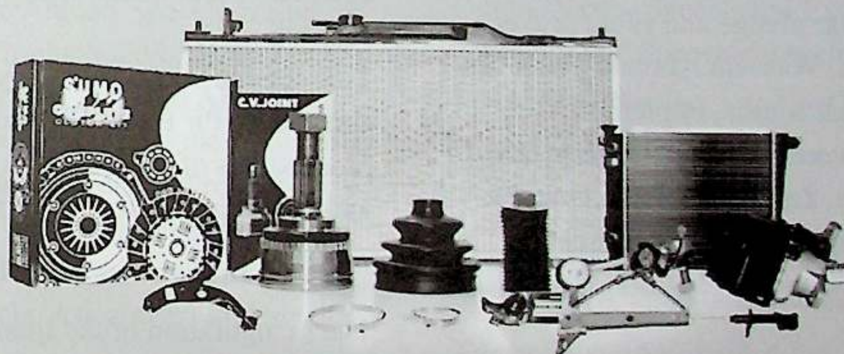
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NATIONAL IJTEMA
MAJLIS ANSARULLAH, UK 2011

Report by Dr Daud Tahir, Secretary Ijtema

By the Grace of Allah, The 29th National Ijtema of Majlis Ansarullah UK was held on Friday 23rd, Saturday 24th and Sunday 25th September 2011 at Baitul Futuh London. Alhamdaolillah, The total attendance at the Ijtema was 1706 that was 224 more than the previous year. In addition to 192 guests comprising Khuddam and Atfal, a six member delegation from Belgium lead by Sadr Majlis Ansarullah Belgium also attended the Ijtema.
All three days of Ijtema started with Tahajjud prayers followed by Fajr prayer, Dars of The Holy Quran, Hadith and Malfoozaat.

MAJLIS SHURA 2011

Majlis Shura proceedings started at 10:45 AM on Friday the 23rd with the recitation of The Holy Quran followed by Ansar pledge and silent prayer lead by Sadr Majlis, Ch. Waseem Ahmad. After the inaugural address of Sadr Majlis, implementation reports of Shura 2010 were presented by respective Qaideen. Qaid Amoomi, Zaheer Jatoi read out the proposals, which were not included to present in agenda for Shura 2011 with explanation for their rejection.

This year, three proposals were accepted for the agenda and accordingly three committees were formed relating Tabligh, Tarbiyyat, and Finance departments.

Tabligh committee comprised of 57 members, Dr Fareed Ahmad chaired the committee with Qaid Tabligh Mian Abdul Wahab acting as Secretary.

Tarbiyyat Committee comprised 59 members, Dr Zahid Khan chaired the committee with Mansoor Kahlon acting as Secretary.
Finance committee comprised 59 members, Dr Ch Muzaffar Ahmad chaired the committee with Qaid Maal Mannan Azhar acting as Secretary.
At 11:30 AM the second session started for the election of Sadr Majlis and Naib Sadr Saf-e-Doem. Following the instructions of Hadhrat Khalifatul Massih V , Mr Shamim Ahmad Khan, Honorary additional private secretary for Ansarullah affairs worldwide, chaired the election session. Dr Daud Tahir, secretary Ijtema assisted him with the proceedings of the election. On completion of the election, proceedings were adjourned for lunch, Friday and Asr prayers.

After the deliberations of the sub committees the chairmen of respective committees presented their reports to Majlis e Shura for discussion. Many delegates participated with some very positive suggestions.
This session was presided by Sadr Sb Majlis and assisted by Pir Basharat, Malik Yasin Khan. The proceedings of Majlis Shura 2011 ended at 7.15pm with silent prayer led by Sadr Majlis Ansarullah.

Inauguration of National Ijtema

The Inauguration of the Ijtema started with Flag hoisting of Lawai Ansar and The UK flag by Amir Sahibb and Sadr Majlis respectively. After Maghrib/Isha prayers the final session started with recitation of the Holy Quran by Mohammad Amir Rana and translation by Feroze Ahmad. Ansar Pledge was led by Sadr Majlis followed by a poem read by Nasir Javed Sb.

Respected Amir Sb UK delivered the inaugural address. Session concluded with silent prayer.

Food Marquee

This year, a very large marque was erected at the

rear of Mosque in the car park for serving of food which could accommodate 1300 seated guests. This seating arrangement was greatly appreciated by the Ansar brothers.

Exhibition

Holy Quran Exibition was held in a separate marquee in the mosque parking area. It was a beautiful display of the Holy Quran in various languages with posters. It was visited by a large number of participants.

Car parking

To facilitate the car parking, it was for the first time that the ground opposite Baitul Futuh was hired for car parking. This proved to be very useful and convenient for Ansar brothers in general and elderly Ansar brothers in particular.

24/09/11 The Second Day

Academic and Sports competitions started simultaneously at 9:30AM.

Session on the topic of Prophethood of Promised Messiah (as) was chaired by Maulana Akhlaq Anjum. After Tilawat and Nazm, Maulana Naseem Ahmad Bajwa delivered a speech on "ZIKRE HABIB". Hafiz Mashood Ahmad speech in English was about the status of Prophethood of Hazrat Massih Maud in the light of Quran and Ahadith. Chairman's address in urdu was about the status of Hazrat Massih Maud as a Subordinate Prophet (Ummati Nabi) and that victory of Islam shall be within 300 years of his Claim.
Session concluded for Zohr/Asr prayers and lunch.

Terbiyyati Forum

To address the issues of Rishta Nata in UK, an important session as Tarbiyyati Forum was chaired by Amir Sb. The session started with recitation of the Holy Quran by Sh Tariq Mahmood. First speech was by Maulana Mirza Naseer Ahmad on Family life of Holy Prophet (saw). It was followed by facts and figures about Rishta Nata department by Secretary Rishta Nata UK. It was followed by an Interactive session on Anti Ahmadiyya websites. Amir Sb gave a detailed account of this and informed about Jamaat's action in this regard.
The next session was on the topic of "The sacrifices of Devine Movements and the consequent Blessings of Allah" this was chaired by Mian Sami Omer Sb. Syed Naseer Shah Sb recited a portion of the Holy Quran, Khalid Chughtai Sb recited a poem. The audience was shown a video presentation that included some portions of the sermons of Hadhrat Khalifatul Massih IV Rahemullah Taalla and Hadhrat Khalifa tul Masih the V Ayadolla ho taalla Be nasrehil Aziz. Inspiring interviews of the relatives of Lahore martyrs were also included in this video presentation. This was a very inspiring presentation and participants were very much moved. Shoaib Nayyar Sb who was an eye witness and present in the Model Town, Lahore mosque on Friday 28th of May 2010, narrated his account of the incident. This session concluded with the speech of Hafiz Mohammad Tayyab Sb covering the topic of the session. The Second day of Ijtema concluded after Maghrib/Isha prayers and dinner.

25/09/11 The Third Day

Final competitions of academic and sports were held on Sunday morning that included Tilawat, Hifze Quran, Nazm, Speech and Extempore Speech competitions. Speech competitions were both in Urdu and English.

Urdu Speech: 1st - Mr Rana Adnan Shahzad, 2nd - Mr Mahmood A Malik, 3rd - Mr Naeem A Tahir.

English Speech: 1st - Mr Mohammad Ahmad, 2nd - Mr Zubair Ahmad, 3rd - Dr Abdul Hafeez.

Tilawat: 1st - Ch. Zaffarullah Ahmad , 2nd - Mr Ayub Nadeem, 3rd - Mr M Aamir.

Hifze Quran: 1st - Mr Ayub Nadeem 2nd - Mr Akhtar Ahmad, 3rd - Mr Abdul Latif.

Nazm: 1st - Mr Mujahid Ahmad, 2nd - Ch. Zaffarullah Ahmad, 3rd - Mr Mubarak Ahmad, 3rd - Ch Mansoor Ahmad
Urdu Extempore Speech: 1st - Mr Waras Khan, 2nd - Mr Asif Pervaze, 3rd - Mr Naeem A Tahir.

English Extempore Speech: 1st - Mr Zubair Ahmad, 2nd - Mr Mohammad Ahmad, 3rd - Mr Shafiq Ahmad.

Sports Competitions

Arm wrestling:
Saf-e- wAwal: 1st -Nasir Khan, 2nd - Syed Nadeem Pasha, 3rd - Dr Tariq Bajwa.
Saf-e- Doem: 1st - Munawar Ahmad Asif, 2nd Qudoosh Rasheed, 3rd -Tariq Javed.

Shot Putt:
Saf-e- Awwal: 1st -Syed Nadeem Pasha, 2nd - Arshad Khan, 3rd - Mirza Abdul Basit.
Saf-e-Doem 1st -Mubarak Ahmad Butt, 2nd - Luqman Loan, 3rd - Nasir Orchard.

100 meter race:
Saf-e-Awwal: 1st - Shahid Khan, 2nd - Arshad Khan, 3rd- Shaukat Mahmood Cheema.
Saf-e-Doem: 1st -Mahmood Ahmad Mirza, 2nd - Luqman Loan, 3rd - Haider Hameed.

70 meter over 70yrs: 1st - Ziaul Haq Qureshi, 2nd - Rana Attaullah, 3rd - Mohammad Ahmed.

Wrist Lock:
Safe-e-Awwal: 1st - Abdul Hameed, 2nd - Mubarik Ahmad Cheema, 3rd - Hameedullah Khan.
Safe-e-Doem: 1st -Tariq Javed, 2nd - Munarar Asif, 3rd - Anwar Ali Nasir.

Weight lifting:
Saf-e-Awwal: 1st - Arshad Butt, 2nd - Shaukat M.Khan.
Saf-e-Doem: 1st - Tariq Javed, 2nd - Mubarak Butt, 3rd - Mubasher Ahmed.

Tug of War: 1st - Baitul Futuh Region, 2nd - Baitul. Noor Region.

Volley Ball: 1st - London Region, 2nd - South Region.

In the next session, based on charity work by Majlis Ansarullah UK, reports were presented by chairman of Humanity First, chairman of Ahmadiyya Architect Association and director of HF covering the eye operation project in Burkina Fasso, water for life project in Africa and Model Village project in Mali.

Closing Session

At the start of this session Sadr Majlis Ansarullah awarded shields to those children who raised more than £100 for Ansar charity walk. He also awarded certificates to those Majalis who achieved their Tabligh and Maal collection targets.

Award for best Majlis for Tabligh activities was Fazal Mosque while London Region was declared the best region.

Later Respected Amir Sb awarded shields to the the high fund raisers for Ansar Charity walk. He also gave prizes to the academic and sports winners. Finally results of best region, large Majlis and small Majlis were announced. The Majlis of NEW MALDEN was declared the winner for this year's Alme Inami.

Top positions of Majalis and Regions were as follows;

Region
1st - Baitul Futuh Region.
2nd - Baitul Noor Region.
3rd - North West Region.

Large Majalis:
1st New Malden and thus received ALME INAMI FOR 2011
2nd Fazal Mosque.
3rd - Baitul Futuh.

Small Majalis
1st - Cardiff.
2nd - Leeds.
3rd - Swansea and Scunthorpe joint.

The concluding session of the Ijtema was chaired by Respected Amir Sb UK. Ayub Nadeem Khan Sb recited a portion from Holy Quran with translation by Umar Khan Sb. Ansar Pledge was lead by Sadr Majlis, Ch Mansoor Ahmad Sb read a poem. Concluding address was delivered by Amir Sb followed by silent prayer.

Thus By the Grace and Mercy of Allah The Almighty the 29th Ansarullah UK National Ijtema concluded with silent prayer lead by Amir Sb.

TABLIGH ACTIVITIES IN THE REGIONS BY MAJLIS ANSARULLAH UK

Qiadat Tabligh

By the grace of Allah the Majalis have started extensive program of Tabligh to distribute millennium leaflets, organising Quran Exhibitions and Question Answer in their allocated villages for Tabligh. A brief summary of these activities for the months of January to August 2011 in the Regions are as follows. May Allah accept the efforts of all those who took part and reward them abundantly Amin.

Region	Majalis in Region	Nr. Village Visits	stalls Village	Exhib Q/A Villages	stalls Cities	Exhib Q/A Cities	leaflets distributed	Baits
LONDON	10	115	94	8	82	2	34800	4
BAITUL FUTUH	10	93	31	8	66	12	56497	0
BAITUL NOOR	10	60	34	3	80	6	22350	0
EAST	8	30	9	2	13	1	4987	0
HERTS	5	36	6	4	2	5	3220	1
ISLAMABAD	7	28	0	0	11	3	1316	0
MIDDLESEX	7	18	6	1	54	2	4089	1
MIDLAND	11	50	4	5	4	5	3233	3
NORTH EAST	11	68	1	2	9	7	15988	1
NORTH WEST	6	34	7	0	37	5	7468	0
SOUTH	7	39	19	4	37	2	11996	12
SOUTH WEST	3	4	0	0	21	1	750	0
SCOTLAND	2	14	5	0	13	0	6705	0
TOTAL	97	589	216	37	429	50	165931	22

Names of those Ansar took part in the Tabligh activities.

LONDON

Abdul Sami, Asmetullah, Shakil Butt, Dr Gazanfar Shaikh, Mohammad A Raja, Maqsood Tahir, Dr Bilal, Salman Akhtar, Rasheed Shakir, Mashood Gulzar , Basharat Saroria, Saeed Hashmi, Rafique Bhatti, Abdul Razaq, Sagheer Ahmad, Malik Asad. Tariq Safdar, Latif Ahmad, Saeed Ahmad, Ayub Ahmad, Basharat Ahmad, Naeem A Raza, Rana Irfan Gul, Mahmood Khan, Rana Basit, Naseer Ahmad, Malik Nazeer, Mohammad Afzal, Irfan Ahmad, Siddique Butt , Ikram Mujeeb, Rana Mahfooz Ullah, Rauf Tahir, Umar Rasool, Nasser Mahmood Bhatti , Tahir Choudhry, Muzaffar Gondal, Mansoor Qamar, Rafi Naseer, Rafi Khan, Shehzad, Rana Rafiq, Rana Basit, Sheikh Shahid Ijaz, Sami Basheer, Sofi Matiullah. Mohammad Ahsan, Liaqat Shamsi, Muzaffar Butt, Muzaffar Ahmad.

BAITUL FUTUH

Zafar Zafri, Moeen Bloch, Nasser Butt, Ansar Ahmad, Farukh Sheikh, Arshad Iqbal, Danish Mahmood, Saad Mahmood, Kaleem Anjum, Salim Bhatti, Raja Munir, Mirza Rasheed, Madasar Khan, Taqi uddin Qamar, Khalid Shams, Umar Bashir, Wahid, Kamran, Dr Hmidullah, Nabeel Ahmad, Asif Mansoor, Abdul Latif, Khalid Bhatti, Abdul Qudoos, Naeem Khan, Pir Saood, Zia uddin, Tahir Mahmood, Maqsood Ahmad, Malik Zaffar Mahmood, Daood Qamar, Asif Mansoor, Khalid Ahmad,

BAITUL NOOR

Rana Latif, Naseer uddin, N A Tahir, Mahmood Khan, Abrar Furqan, Shehbaz Ahmad, Salahuddin, Mubarak Qadiani, Hafiz Furqan, Nazim Rasool Butt, Abdul Basit, M Akram Anjam, Fahim uddin, Abdul Hameed, Ameer Alam, Sardar Sultan, M Amjad, Rasheed Watol, A Yanful, Husain Ata, Adam Sam, Haroon, Ayoob,

EAST

Shibli Zikaria, Sabahuddin, Dawood Goraia, Shahid Ahmad, Pir Bisharat, Shahid Ahmad, Ch Mubashar, Attaullah Eisa, Shahid Ahmad, Zafar Ahmad, Hammad Ahmad.

HERTFORDSHIRE

Zaffar Mahmood, ...

ISLAMABAD

Sheikh Hamid, ...

MIDDLESEX

Mirza Abdul Waheed, Chaudry Ameenullah, Mohammad Saleem, Jamaluddin Malik, Shafique Ahmad, Naseer Ahmad, Raoof Khan, Rashid Ahmad, Abdul Haleem, Mohammad Amar, SM Khadim Shah, Mubashar Ahmad, Rana Mashood, Abdul Basit , Umar Khan, Syed Barkat, Sladam Ahmad, Sadqain Marsleen, Muhammad Siddique,

MIDLAND

**Tahir Dar, Munir Ahmad, Waqar Ahmad, Talat Mahmood, M Akbar, M Suleman, M Yusuf, Malik Mumtaz, Mubashar Tahir, Dr Maqsood Saeed, Mohammad Yaseen Khan, Ghulam Rabbani, Malik Manir, Waris Khan, Raja Mansoor, Abdul Rashid, Musah Ankomah, Abdul Baseer Rehan, Habib ur Rehman, Mohammad Haif, Ghulam Abbas, Malik Munir, Wazir Ramzan, Mahmud Khan, Raja Mansoor, Tariq Mahmood, Waheed Mian,
Dr Asif, Masror Toor,**

NORTH EAST

Dr Muzaffar, Aziz Rehman,

NORTH WEST

Rana Salim, Tahir Ahmad, A Majid, Dr M Ahmad, Nasir Ahmad, Babar Ahmad, Abdul Mateen, Saeed Ahmad, Saeed ullah Sheikh, Iftikhar ul Haque Khan, Zia ul Haq Sethi, Khalid Hayat, Mian Nasir, Dr Hafeez Khan, Nasir Ahmad Bhatti, Kaleem Bajwa, Dr Hafeez Khan, Wasim Hayyat, Mahboob Ahmad, Athar-ul Haque, Tanveer Arif, Taha, Alim,

SOUTH

Azhar Mehmood, Qazi Abdul Rashid, Raja Hameed, Sami Sohail, Mirza Tanveer, Asif Nadeem, Taswar Khalid, Zaheer Khan, Asim Irfan, Naveed Ch., Mirza Samad, Mohammad Afzal, Raja Raheem , Raja Kalim Ullah, Shahid Farooq, Tariq Majeed, Abid Anwar, Mohammad Idrees Qamar, Manzoor Ahmad Shad, Munib Ur Rehman, Naseer Ahmad Kahn, Khalid Amin, Abdul Latif Manghat, Dr Abdul Karim, Mohammad Ahmad, Munir Ahmad, Sharif Randawha, Nawaz Awan, Nasir Ahmad, Mirza Mujeeb, Faheem Mirza, Asif Sheikh, Abdul Momin, Thair Ahmad, Khawaja Muzaffar, Nasir Khan, Fakhar ud Din, Awais Khawaja, Tanveer Mirza, Munib ur Rehman, Ijaz ur Rehman, Rafique Ahmad Tahir, Ch Ibraheem, Waleed Ahmad, Malik Hameed ud Din, Khalid Mehmood Bajwa, Asif Sheikh, Kalid Amin, Dr Abdul Karim, Mohammad Ahmad, Munir, Nasir Orchard,

SOUTH WEST

Munawar Mughal, Sheikh Muhammad Anwar, Nasir Asif, Shakeel Ahmad, Sheikh Aftab, Safeer Ahmad, Naseem Ahmad, Rafi Ahmad,

SCOTLAND

Malik Mahmood, Imran Safdar, Sharif Naqi, Khalid Chughtai, Ghaffar Abid, Mian Wahab, Abul Samad, Arshad Mahmood, Ansar Hameed, Naseem Tahir, Rafi Ahmad, Naseer Asif, Khawar Saeed, Akhtar Hameed Qureshi, Rana Naeem, Rana Haleem, Sharif Naz, Mubarak Ahmad and Murabi Silsala Scotland.

Qiadat Tabligh Majlis Ansarullah UK